A

SERMON

Preached before the

KING

AT

WHITE-HALL,

July 26. 1668.

In Defence of the LITURGY of our CHURCH.

BY

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And *Dean* of *Lismore*.

Published by His Majesties special Command.

1735
1668
67

LONDON,

Printed by *J. M.* for *John Crook*, and are to be sold at his Shop in *Duck-Lane*, 1668.

SERMON

KING

II Chron. XXIX. 30.

Moreover Hezekiah *the King, and the Princes commanded the* Levites *to ſing praiſe unto the Lord, with the words of* David *and of* Aſaph *the Seer: and they ſang praiſes with gladneſs, and they bowed their Heads and Worſhipped.*

THAT the Structure of the enſuing Diſcourſe may be advanced upon a good foundation, it may be worth our while to determine, how far the abrogation of the Jewiſh Religion does extend, and what are thoſe Rites and Uſages which we Chriſtians may ſafely tranſcribe from thence, without Judaizing and endangering our Profeſſion: This will be reſolved by obſerving, that there was a twofold ſervice of God among the *Jews*, Ceremonial, and Moral;

the Ceremonial consisted in Sacrifices and Offerings, &c. and all that Digest of Mosaical Rudiments, a Law of Commandments contained in Ordinances, which *Moses* did particularly delineate according to the pattern in the Mount; and was to be managed only by the Sons of *Aaron*, and was to be confined to their Tabernacle or Temple, in the place that the Lord their God should chuse; and nothing here was left to the discretion of the Church and succeeding Ages, but was to be observed most punctually as *Moses* had commanded, without any accession or diminution.

Now this being Figurative and Typical, representing ὡς ἐν τύπῳ things to come; and being protestations of Faith in a future Messiah, they were to expire when Christ came; and therefore *de jure* were cancelled at Christ's Passion, being nailed to his Cross; and the whole body of them were *de facto* buried at the Destruction of the second Temple, never to be raised again, but to be left with Christ's Grave Cloaths in the Sepulchre; so that a re-calling them out of those Ruines, a raking them out of the ashes of the Temple to observe them, would not only be dangerous, but deadly; a *protestatio facto contraria*, a pregnant denial of Christs being come.

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The Moral service of God consisted in Prayers, and Praises, in Benedictions, and Vows, and Adorations, which Nature teaches every rational Creature should tender unto his Maker; and the obligation to this is immutable and perpetual, by vertue of that ὅρκος ἐνουσιομένος τοῖς λογικοῖς γένεσι (as *Hierocles* speaks) that Oath of Allegiance and Fealty that Men make to God as soon as they are made.

Now the manner of performing this among the *Jews*, was much distant from that of their other service, as being supposed by *Moses*, and to be but collected from him; and though it was darkly insinuated by him, yet (says *Maimonides*) Invocation and Prayer was *primariæ intentionis*, principally intended, as being more grateful to God, *Psal.* 69. 30, 31. *I will praise the name of God with Song, and magnifie him with Thanksgiving; this shall please the Lord better then a Bullock that hath Horns and Hoofs.* However, it was left to the Prudence of the Church, and the *Jews* say, it was founded only on that general precept, to serve the Lord with all the heart, *Deut.* 11. 13. *Cultus cordis est precatio*; but the number, and the form, and the time was not specifyed; therefore the management of this was the peculiar Province of their Prophets and Wise Men; it was their work to instruct the People, and reprove their sins, and

preſs them to Spiritual Obedience, at ſuch times when the People might repair to them, 2 *Kings* 4. 22. to praiſe God alſo with Pſalms and Songs, and to pray with and for the People, ſo *Gen.* 20. 7. 1 *Kings* 18. 29,36. 1 *Sam.* 12. 19. 23. And all this was not confined to the Temple, but was performed in their high places, the Schools of the Prophets, their Colleges and Synagogues: ſo that this ſervice, having it forms and determinations, its parts and increments from Prophets and inſpired perſons, could not but be conſonant to the divine will: thus *Davids* introducing of Muſick into this ſervice, was owned for the Commandment of the Lord by his Prophets, 2 *Chron.* 29. 25.

Admitting therefore this diſtinction of the ſervice of the Tabernacle, and of the Synagogue; the firſt was entirely aboliſhed, but the uſages and cuſtoms of the ſecond were not ſo deſtroyed or diſturbed, but might remain as patterns to be aſſumed ſtill, ſo far as they fitted the ends of Chriſtianity. Thus when Chriſt introduces his own Scheme of Reformation, like a true Reformer he does not widen the breach, but reduces the differences into as ſmall a compaſs as may be, and was therefore willing to retain ſuch Rites and Obſervations as contradicted not his œconomy and diſpenſation.

Thus

Thus learned men do declare, that the Government of the Christian Church was modell'd according to that of the Synagogue, that our practice of Excommunication does correspond with the Jewish, that our blessed Lord did elevate and adopt his Sacraments out of their Institutions; Baptism being derived from their manner of initiating Proselytes; and in the Lords Supper, that the whole action of Christs, was in pursuance of the Jewish Rites, is so certain, that I think no learned man at this day does doubt of it.

So here it was not intended by Christ and his Apostles to baulk their example in celebrating of praises and prayers to God; for seeing the Moral service of God is to be the constant employment of all Christians, and in the manner of it the Jewish Church is a laudable president, it is but reasonable for us to serve God in that way, which we are sure was once acceptable to him. And thus I come to the Text, wherein we have a Service,

1. Imposed and commanded by Authority, Hezekiah *the King, &c. commanded the Levites to sing praise.*

2. Composed and prescribed in it self; they are to sing praise, *with the words of* David *and of* Asaph *the Seer.* And therein consider it, 1. As a determined form, 2. In the manner of its administration,

ſtration, and this will be a competent juſtification of the Service of our Church; for none ever quarrelling with the matter of it, as if it contained any thing contrary to the Chriſtian Faith, the exception muſt be, 1. That it is a ſet, ſolemn, and compoſed form, or, 2. That the manner of performing it is inconvenient: therefore if any here with the Jewiſh Children ſhall ſay, What meaneth this Service? what is the ground of this procedure in your holy Offices? it will be ſufficiently defended to be (as S. *Paul* ſpeaks, *Rom.* 12. 1.) a rational Service, if I can demonſtrate that by theſe meaſures God was worſhipped among the Jews, and that the Chriſtian Church did, and always intended to follow the Example.

Conſider then the words of *David* and *Aſaph*, 1. as a form of ſerving God; and of this I ſhall give account in theſe enſuing Propoſitions.

1. The ſerving God by preſcribed forms of prayer and praiſe, hath been the conſtant practice of the Jews ever ſince they were a Church; for not to enquire into the Invocations of God in the time of *Enos*, and the occaſional Devotions of the Patriarchs,

1. When the Jews came to be formed into a Church by *Moſes*, they had their forms. *Moſes* was a Prophet as well as a King, and the Chair of

Moſes

Moſes was a Chair of Doctrine as well as Government: he makes a prayer fitted for the State of the Jews in the Wilderneſs, *Pſal.* 90. and a Form of Thankſgiving, *Exod.* 15. and a Song which he ſpake in the ears of the people, *Deut.* 32. unto verſ. 44. thus there is a form of prayer at preſenting the Firſt-fruits, *Deut.* 26. 5. at paying the third years Tyth, *Deut.* 26. 13, 14. for expiation of uncertain Murder, *Deut.* 21. 7, 8. at removing and reſting of the Ark, *Num.* 10. 35, 36. There was alſo a preciſe form of benediction from which the Prieſts muſt not vary, *Num.* 6. 23, 24. *On this wiſe ſhall ye bleſs the people*, &c. It determines the manner (ſay the Rabbins) as well as the words, on this wiſe. 1. Standing up, 2. In the holy Tongue, 3. Their hands lifted up, and their fingers ſpread abroad, 4. With a loud voice, 5. Their faces towards the people, 6. And with the Name *Jehovah*, if in the Sanctuary, and ſtill with the ſame words without addition or alteration. They were to have prayers alſo attending their Sacrifices, ſolemn confeſſions of ſin over the Scape-goat for the people, and over the ſin-offerings for the Prieſts: the high Prieſt was to make confeſſion of his own ſins, and another for the ſins of the Prieſts, *Lev.* 16. 6. 21. All which were in ſolemn forms, to be found in the

Jewiſh

Jewish Writings, and are set down by *P. Fagius* on the *Chal. Paraphrase.*

2. Proceed we on to the time of *David*, and then we find considerable improvements made in this Service, all prescribed; for he joyns the moral service of God with the legal: the Levites who had had nothing to do when the Ark and the Tabernacle were now fixt at *Jerusalem*, were appointed by course to stand every morning and evening to thank and praise the Lord, at all burnt Offerings, Sabbaths, and New-Moons, and set Feasts, 1 *Chro.* 23. 30. and 16. 4. And the Sons of *Asaph*, and *Heman*, and *Jeduthun* were appointed to prophecy with Harps, and Psalteries, and Cymbals, and were instructed in the Songs of the Lord, 1 *Chro.* 25. 1. 6, 7. These Songs were composed by *David* and *Asaph*, and those Singers that had the Spirit of Prophecy, and they became the fixt Liturgy of the Church. So 1 *Chro.* 16. 7. there is the first Psalm that *David* delivered into the hand of *Asaph*, and the rest were directed to the chief Musitian; and though the titles of many are hard, as signifying probably the names of the Instruments or Tunes to which they were sung; yet there are that signifie also the purpose of their inditing, so the Psalm for the Morning, *Psal.* 22. and the Sabbath, *Psal.* 92. and those of degrees, which

which, ſay the Rabbins, were ſung on the fifteen ſteps that went up to the court of the Prieſts; and in the ordinary courſe, on the firſt day of the week was ſung the *Pſal.*24. on the ſecond day, *Pſal.*48. on the third, *Pſal.* 82. on the fourth, *Pſal.* 94. on the fifth, *Pſal.* 81. on the ſixth, *Pſal.* 93. and on the ſeventh, the Song for the Sabbath day, *Pſal.* 92. What was thus ordained by *David*, was confirmed by *Solomon*, 2 *Chron.* 7. 6. and revived by *Hezekiah*, 2 *Chron.* 29. 25. &c.

3. Let us come at length to *Ezra*, and the ſecond Temple, then this was likewiſe practiſed; for *Ben Syrach* moſt punctually deſcribes the ſervice, *Ecclus.* 50. and when the Foundations of the ſecond Temple were laid, *Ezra* 3. 10, 11. and *Nehemiah* 12. 45, 46. they ſung by courſe, *For his mercy endureth for ever*; and the Singers kept the word of their God, according to the Commandment of *David*, &c. I ſhall adde two things concerning their Prayers then; [that]

1. The People returning from the Captivity, by converſing with ſtrangers had broken and corrupted their Language; had therefore certain forms of Prayer deviſed by *Ezra*, and enjoyned by the *Sanhedrim*, which then conſiſted of Prophets and Good Men, and were conſtantly to be uſed by the People, as *preces officii neceſſario præ-*

 ſtandi,

ſtandi, and theſe were called the eighteen Benedictions; ſo ſtyled, becauſe their Prayers began uſually with (Bleſſed be thou O Lord God King of the World) the three firſt, and the three laſt related to the Glory of God; the other twelve requeſted *humano generi neceſſaria*, good things fit for all Men: theſe, by all *Jews* are aſcribed to *Ezra*, and it is acknowledged by our Adverſaries, afterwards the number did encreaſe; *Gyamaliel* adding one, and others more, till at laſt they are ſwollen up to the number of an hundred Benedictions, which are to be repeated every day by every *Jew*; and this is practiſed to this day amongſt them, as *Buxtorf* witneſſeth in his *Jewiſh* Synagogue.

2. The People uſed forms of Prayer in the Temple; for that being an houſe of Prayer, and there being hours appointed for Prayer, there muſt be Prayers appointed for thoſe hours; thus the People were Praying without at the time of Incenſe, *Luke* 1. 10. vid. *Rev.* 8. 3, 4. Now that theſe were common and preſcribed, we are aſſured from the *Rabbins*, who are the moſt competent witneſſes of their own Religion; for they ſay, that beſide the repeating the Decalogue and their Philacteries, they had Prayers, particularly three, which were to be uſed at the time of Incenſe,

cenſe, called *Emeth*, *Gnabodah*, and *Shem Shalom*, becauſe they began with thoſe words; they are ſet down by *Lightfoot* in his Deſcription of the Temple-ſervice, *Cap.* 9.

Selden indeed from *Maimonides* acquaints us, that there was *precatio ultronea*, as well as *imperata*, but ſo qualifyed, as highly confirms our preſent purpoſe; as,

1. Thoſe voluntary Prayers were not to be on Sabbaths and Feaſts, becauſe the Law had provided for them, and nothing that was arbitrary was then admitted.

2. They were not to be admitted with appointed Sacrifices; for they had ſet Prayers, but voluntary Sacrifices; Free-will Offerings might have free and unpreſcribed Prayers.

3. The whole Congregation might not uſe theſe arbitrary Prayers, and *Maimon.* gives the reaſon, becauſe by the Law the whole Aſſembly could offer no Sacrifice but what was preſcribed.

4. This arbitrary Prayer ſeems not to be of preſent Conception, but as was the Sacrifice, ſo was the Prayer, prepared, though not preſcribed. A Prayer is the better for being conſidered of, it cannot be the worſe: Such was the *Prodigals* Prayer, he comes with a ſet ſpeech, *Father I have ſinned againſt Heaven*, &c. he had digeſted, and

conſidered before what he ſhould ſpeak, and he delivers the very ſame words, *Luke* 15. 18. So ſays God, *Take with you words, and turn unto the Lord, and ſay, take away iniquity, receive us graciouſly, and ſo will we render the calves of our lips*, Hoſea 14. 2.

2. *Prop.* Chriſt himſelf did approve of, and conform unto the *Jewiſh* practiſe in this particular: ſure none can imagine that he would have kept to the *Jewiſh* forms if they had been faulty; when he delivers the Doctrine of Prayer, he reprehends the Heathens for Battology, and the *Phariſees* of vain-glory in their Prayers, but decries not their forms; he was preſent at the Temple, and in their Synagogues, not only at their ordinary ſervice, but at their Sabbaths and Feſtivals, without any diſlike: He preſcribes a form of Prayer to his Diſciples for their uſe, as well as imitation. Concerning that Prayer, obſerve two things,

1. Obſerve that the expreſſions of this Prayer are taken out of the *Jewiſh* forms: *Druſius*, *Capellus*, and our *Gregory*, collect the words of this Prayer out of *Sepher Tephilloth*, and *Muſar*; their Prayer-Books borrowed not from Chriſt, but it was uſual with him to uſe their known Phraſes and Forms of Speech; ſo far was he from affecting any unneceſſary novelty. 2. Re-

2. Remember that this Prayer was in expreſs words twice given his Diſciples; *Mat. 6.* he delivers it in the Sermon on the Mount, when diſcourſing on Prayer; but *Luke* 11. it was at another time, on another occaſion, at the requeſt of his Diſciples, teaching them to Pray as *John* taught his; and he gives not only the Heads of Prayer, but a Prayer it ſelf, and ſo it is not only a rule to Pray by, but a form to Pray in.

Chriſts own practiſe alſo ſpeaks his approbation; he Sang an Hymn with his Diſciples *Mat.* 26. 30. ſuppoſed to be the great Hallelujah, from *Pſalm* 113. to *Pſalm* 119. however it was a known Form that his Diſciples knew to join in: ſo when he Prayed moſt earneſtly, he uſed the ſame words thrice, *Mat.* 26. 44. his complaint on the Croſs was from *Pſal* 22. and when he gave up the Ghoſt, he commended his Spirit in a Form of words, from *Pſal.* 31. 5.

3. *Prop.* While the Apoſtles lived, there was in the Church an extraordinary gift of Prayer that ſupplyed the place of ſtated Forms; for among the ſpiritual gifts that were then poured out, there was ἐυχῶν χάρισμα, ſays Saint *Chryſoſtom*, a gift of Prayer, a branch of the gift of Tongues; and he that had it, prayed for the reſt, and ἄλλους ἐπαίδευε, taught others to form Prayers; and this was praying

ing in the Spirit, *Eph.* 6. 18. *Jude* v. 20. thus he underſtands, *Rom.* 8. 26. *The Spirit helpeth our infirmities, for we know not what we ſhould Pray for as we ought.* 1 Cor. *cap.* 14. there is a full account of theſe inſpirations in the Chriſtian Aſſemblies; and there is mentioned, *praying in an unknown Tongue*, and *pray with the Spirit, and bleſs with the Spirit*, v. 14. 15, 16. For all the parts of Gods ſervice conſiſting in Prayers, and Prophecyings, and ſetting forth Gods praiſes by Pſalms, all theſe were performed by extraordinary Inſpirations, and are there enjoined to be done orderly, and for edification; and it was certainly then moſt fit they ſhould be guided as infallibly in their Devotions, as in their Faith.

4. *Prop.* But as theſe Inſpirations withdrew, ſo ſet compoſed Forms ſucceeded in the Church, according to the *Jewiſh* Preſident; for if the Apoſtles themſelves had this extraordinary gift, becauſe they were not fit to be truſted with their own natural endowments, when theſe gifts ſurceaſed, every Man was not to Pray in publick as he pleaſed, but Liturgies were provided by the Governours of the Church, Apoſtolical Men that had benefited under the Prayers of thoſe that had the gift, and remembred ſome paſſages, at leaſt the order and manner that had been uſed by them.

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Therefore I lay no ſtreſs on the ſuppoſed Liturgies of St. *Peter*, St. *Mark*, and St. *James*, though ſome expreſſions from them might have cauſed ſuch imputations; and the body of thoſe offices were uſed in the Churches where thoſe Holy Men Preſided as Biſhops. But when St. *Paul* directs *Timothy* to provide that Supplications, and Prayers, and Interceſſions, and Thankſgivings be made; he intends that publick offices of Devotion ſhould be conſtantly uſed, for averting evil, and for procuring good things; interpellations for others, and returning acknowledgments for mercies received, 1 *Tim.* 2. 8. which St. *Auſtin* applies to the *Euchariſt*, and the Prayer that then was for all eſtates of Men, which we ſtill retain in that for the Catholick Church: This was from the beginning, and is mentioned in the Conſtitutions called Apoſtolical (which though not ſo antient as they pretend, yet certainly deſcribe the firſt Ages of the Church) particularly Kings were there Prayed for, that God would grant them in health and wealth long to live, *vitam illis prolixam, imperium ſecurum, domum tutam, exercitus fortes, ſenatum fidelem, probum populum, orbem quietum*, Tert. and whatſoever are the wiſhes of Prince or People.

We find Forms for the Sacraments, beſides the words of Inſtitution; in Baptiſm there are known

Forms

Forms of Interrogation and Abrenunciation, *Conſtitut. Apoſt. Tertul. Cypr.* and in the other there is, *ſolennis benedictio*, *Cypr.* which always had the Lords Prayer annexed to it: So there were alſo Forms for ſeveral ſorts, *Catechumeni*, Hearers, Penitents, *&c.* and Believers had their regular Prayers with which they beſieged God, *quaſi manu facta*, as with an Army, *Tertul.* This was μία δέησις ἐις τὸν, in *Ignatius*, κοινὴ εὐχὴ, in *Juſtin. Mart.* εὐχαὶ προσαχθεῖσαι, in *Origen. Con. Celſ. l. 6. p.* 302. and it muſt be remembred that theſe Prayers were performed by the Deacon: from whence a moſt judicious Man well infers, that they were ſet and preſcribed, and not left to the diſcretion and ability of thoſe in ſo mean rank, it being no ways fit that they ſhould direct the Prayers of thoſe that preſided in the Church.

I need not therefore take Sanctuary at the *Laodicean* Canons, nor the after Liturgies of many Churches; nor will I argue that ſet Forms are helps to the weak and baſhful, that cannot or dare not expreſs their minds in publick; Directories to regulate our requeſts, and keep them from Temerity, Errour, or Impertinency, preſervatives of Unity and Unanimity in the Church; when with one lip we call upon God, all ſpeaking the ſame thing, being perfectly joined together in the ſame mind,

mind, and in the ſame judgment, 1 *Cor.* 1.10. but I urge, that when it appears Gods Antient People have had ſet Forms, and they are approved of by Chriſt, and introduced into the Chriſtian Church, and admitted in all places, and rejected in no Ages; nay, their conveniency never doubted or diſputed of till this laſt Generation; 'tis the greateſt wilfulneſs, or the greateſt weakneſs, not to ſubmit unto them.

2. Conſider this Form in the manner and circumſtances of its Adminiſtration; the firſt I ſhall mention is found in the Text, 1. *Singing Praiſe unto the Lord.* Thus Hymns are defined by St. *Auſtin*, to be *Cantus concinentes laudem Dei*, they muſt be Praiſe, they muſt be of God, and they muſt be Sung. That Singing and Muſick in Gods ſervice was the *Jewiſh* Practiſe, none can deny; that Chriſtians did derive this from them is very evident, for beſides the example of the Angels, *Luk.* 2.13. and Chriſt, *Mat.* 26.30. and the Saints that Sing the Song of *Moſes* and the *Lamb*, *Rev.* 14.3. and 15. 3. it was the Chriſtians Practiſe when the Inſpirations laſted, 1 *Cor.* 14.26. and they are enjoyned to teach and admoniſh one another in Pſalms, and Hymns, and Spiritual Songs, *Col.* 3.16. Thus the *Jews* had [*Mizmor*] a conciſe verſe, called here a *Pſalm* [*Tehillah*] Praiſe, which is here

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the Hymne, and [*Shir*] a Canticle, which is here required to be Spiritual in oppoſition to the ſenſual Songs and Drolleries of the Heathens in their *Bacchanalia*; and they are mentioned in the moſt Antient Church-Writers, as a ſpecial part of the Chriſtian ſervice; and this is teſtifyed by *Pliny* to *Trajan*, that in their *cœtus antelucani*, they were wont to ſing Hymns to Chriſt, as to God, and for this they are quarrelled with by *Paulus Samoſatenus in Euſebius*, l.7. c.29. Afterwards in the *Loadicean* Council, there are authorized Canonical Singers, that ſhall ſing at the Desk out of the Parchments and Rolls of the Church, *Can.*15. and when they were thus regulated, Holy Men compoſed Hymns, and Anthems, as St. *Hillary*, and St. *Ambroſe*, to the great comfort and edification of the Church.

I ſhall leave theſe Memories with you concerning this Practiſe.

1. There was a degree of Inſpiration peculiar to this among the *Jews*, when Men were Tranſported to endite Pſalms, and ſpeak the Praiſes of God, and Divine things to his Glory, without any extaſie or abolition of ſenſe; this is called the Holy Spirit. Thus *Saul*, the ſeventy Elders, and *Eldad*, and *Medad* Propheſied; and hence the word Propheſie came to ſignifie the Singing of Pſalms;

Psalms, and all that proportion which in the division of S. Scripture, is called ἁγιόγραφα, was endited by this Inspiration: this *David* had, 2 *Sam.* 23. 2. and prayed should not be taken away from him, *Psal.* 51. 11.

2. Those things that were thus uttered, were oft in the Form of Poems, and confined to number and Metre; thus *Moses* his Songs were in verse and measure, and though I do not ascribe the beginnings of Musick to him, *Gen.* 4. 21. *Job* 35. 10. and 38. 7. yet, as he first found out the use of Letters, so I make him the first Poet in the World. Thus also the Songs of *Solomon*, and *David*, and the Book of *Job* were metrical; so *Josephus* says of *David* ᾠδὰς εἰς θεὸν καὶ ὕμνους συνέταξε μέτρου ποικίλου, he composed Verses in several kinds of Metre, some Trimeters, some Pentameters, *Antiq.* 7. 10.

3. The same expressions would be oft insisted on, and there might be an elegancy in the Musick or the Verse to repeat the same: if in our Prayers, using of Ingeminations, and enforcing the same Petitions, when we importune Heaven, and would excite our Devotions, and the sense of our Condition, be a commendable piece of Rhetorick, much more in Hymns and Anthems: so *Psal.* 136. *David* uses twenty six times the same words [*For his Mercy endureth for ever*] in *Deborahs* Song,

 Jud.

Jud. 5. 27. *At her Feet he bowed, he fell, he lay down, at her Feet he bowed, he fell, where he bowed, there he fell down Dead*; a like inſtance is *Pſal.* 47.6,7. *Sing praiſes to God, ſing praiſes, ſing praiſes unto our King, ſing praiſes: For God is King of all the Earth, ſing ye praiſes with underſtanding.* And there might be a great Grace and Elegance in dwelling upon the ſame words, though we that Trade in Tranſlations may not perceive it; for they, like *Arras*, with the wrong ſide out, diſcover only ſome great lines, but the gloſs and beauty cannot be diſcerned.

4. The matter of theſe Pſalms were not always of the ſame Nature, not always depredications of Gods Name; but ſometimes things Doctrinal, and for Inſtruction, and ſome things for Conſolation, Confeſſions of Faith, and Confeſſions of Sin, as well as Confeſſions of Praiſe, Petitions and Supplications. Therefore Singing Prayers ought not to be ſtrange; for the Penitential Pſalms, and the Titles of many others, as *Pſal.* 86. and 102. and 142. and the *Pſalmiſts* frequent addreſſes to hear his Prayers, abundantly confirm this; ſo that it is not the matter that diſtinguiſhes them from the other parts of the ſervice, but the manner of performing them.

5. The Muſick with which they were managed,

ged, muſt anſwer the ends of Religion, and be for Edification; all wanton Muſick therefore that tends to effeminacy, and ſoftning Mens Minds, ſuch as the *Phrygians* uſed, called χρῶμα, is to be baniſhed: *Mutatâ Muſicâ mutantur mores; itaq; curandum, ut Muſica quam graviſſima & ſedatiſſima retineatur*, ſays *Tully*. For this reaſon St. *Auſtin* commends the Chanting at *Alexandria*, that *pronuncianti vicinior eſſet quam canenti*.

What it was with the *Jews* is not eaſie to determine; I find there could be no leſs then twelve voices, one Cymbal, two Harps, and nine Pſalteries, but there might be many more: As for the Trumpets, which might be 120. I conceive they were no part of the Quire, there could be no Singing to them, for (as the *Jewiſh* Doctors inform us) there were three reſts or intermiſſions in the Singing of every Pſalm, and at each of theſe pauſes the Trumpets ſounded, and the People Worſhipped; ſo the Trumpets ſounded not but when the Quire was ſilent.

6. Remember that all this Muſick and Singing is, *propter carnales in Eccleſia, non ſpirituales*, rather for the weak, then for the ſtrong, *Iſidor*. The deſign being, *ut per oblectamenta aurium animus in affectum pietatis aſſurgat*, Aug. That by delighting the Ear, the Heart may be affected, and devotion advanced.

We

We ſing therefore not for Gods ſake, but our own; not to work on him, but on our ſelves: the Angels in Heaven need not theſe ſpurs to Devotion, they utter the Praiſes of God at a rate beyond our apprehenſions, and the more ſpiritual we are, the leſs we require them; but yet he that is not moved in ſome meaſure with them, forgets he is fleſh and blood. St. *Auſtin* had many tears pumped out by them (*quantum flevi in Hymnis & canticis tuis, ſuave ſonantis Eccleſiæ vocibus commotus acriter*) the melting of the Soul, the thawing and entendering the affections, the exorciſing the evil ſpirit out, and fitting us for Divine Thoughts, and Heavenly Impreſſions (which are vaſt advantages, conſidering the ſtupidity of our Hearts) makes them uſeful inſtruments in Religion: and ſure we ſhould be glad of any Crain or Pully, any Device or Engine to elevate our Souls, and bring us nearer Heaven, ſeeing we labour under ſo great a chilneſs and heavineſs in the ſervice of God.

2. Another circumſtance is the intereſt the People had in the ſervice by way of reſponſe or alternation; which practiſe I ſhall not derive from St. *Ignatius* his Viſion, nor *Flavianus*, *Damaſus*, or St. *Ambroſe*, when it is founded on Holy Scripture: thus was Sung the Song of *Moſes*, by *Miriam*, and the

the *Women that went out after her*, Exod. 15. 21. and ſo oft the *Pſalms* of *David*, for it appears that ſome *Pſalms* are *Dramatick*, and the Perſons changed, *Pſal.* 118. and the *Burdens* at ſet Periods are repeated, *Pſal.* 107. 8, 15, 21, 31. This *Calvin* and *Molerus* do acknowledge, and it is expreſſed, *Ezra* 3. 11. that *they Sung together by courſe*: ſo the *Seraphim* in *Iſaiahs* Viſion, *cryed unto one another*, *Iſa.* 6. 3. this cryed to this, *holy, holy, holy*, &c. Thus the People were to bleſs God in the Congregations, which could not be by a bare Amen, 1 *Chron.* 16. 35, 36. and 29. 20. and 2 *Chron.* 7. 3. Nay (they ſay) they were not to ſay Amen within the Mountain of the Temple, but, *Bleſſed be the Lord God of* Iſrael, *from everlaſting unto everlaſting*, *Pſal.* 72. 19.

So in the Chriſtian Church the People were not to be Spectators, and not Actors, but had their ſhares in Prayers and Praiſes, which Saint *Paul* allows to Women, 1 *Cor.* 11. 5. and he aſſigns the Laity their place, *the room of the unlearned*, 1 *Cor.* 14. 16. though at the *Euchariſt* they ſaid but Amen at Conſecration; which *Juſtin.* teſtifies, was with a loud voice; *ad ſimilitudinem cœleſtis tonitrui populus reboat*, Hierom. And this is heard as far as Heaven, if it be not a faulty Amen; *Amen pupillum, ſurreptitium, ſectile*, when the Prayer is not under-

underſtood, not finiſhed, not minded; but (ſay the *Jews*) he that ſays Amen with all his might, the Gate of the Garden of *Eden* ſhall be open unto him, this is *Amen juſtorum.*

But this was not all; for in the firſt inſpired Prayer that we find, after the gift was poured out, the whole *company lift up their voice to God with one accord, and Prayed*, *Acts* 4. 24. not that they were all inſpired with the ſame words, but joined with him that was; vocally repeating after him, as we now follow the Miniſter in the Confeſſion.

So in the *Pſalms* the People repeated, ſometimes the ἀντιφωνα, ſometimes whole Verſes, whole Parts, by Courſes, or whole Quires, and *tot penè Pſallentium chori, quot gentium diverſitates*, Hier. different Countries had their different Modes The words of *Tertullian* ſound this way, *ſonant inter duos Pſalmi & Hymni, & mutuò provocant quis meliùs Deo ſuo cantet.* Tert. ad Uxon. And that of *Pliny* ſignifies no leſs, that the Chriſtians were wont, *carmen Chriſto ut Deo dicere ſecum invicem.*

Let me adde two Inſtances for farther proof of this.

1. The *ſurſum Corda* [*Pr.* Lift up your Hearts. *Anſ.* We lift them up unto the Lord. *Pr.* Let us give thanks unto our Lord God. *Anſ.* It is meet and right ſo to do.] mentioned by St. *Cyprian*, and *Conſtitut.*

Conſtitut. Apoſtol. and found in all Antient Liturgies juſt where we place it, and believed by Saint *Auſtin* to be, *verba ab ipſorum Apoſtolorum temporibus petita*, a ſure proof of Forms, and the Peoples part in them.

2. The other is of the προσφωνήσεις, or allocutions made by the Deacon to the People, in behalf of Hearers, Penitents, &c. mentioning the particulars to be prayed for, and at the end of each, the People reſponded κύριε ἐλέησον, which juſtifies Forms by Letanies, and biddings, or Exhortations to Prayer.

3. A third Circumſtance I may call the interruption of the ſervice, from, 1. The ſhortneſs and conciſeneſs of the Prayers. 2. The mingling of them with *Pſalms*. 3. The interpoſing of portions of Holy Scripture to be read. 4. And laſtly, The placing the Homily or Sermon within it. I ſhall not encroach on your Patience by dwelling on theſe particulars, ſeeing they may be eaſily defended from the grounds already laid, and have the concurrent practiſe of *Jews* and Chriſtians to vouch for them; but ſhall cloſe up all with a double expoſtulation.

1. To thoſe that own not our ſervice, but prefer a preſent conception before the iſſue of the graveſt deliberation, the private ſpirit of a ſingle Perſon, before the publick ſpirit of the whole Church; that are content the People ſhould be

tyed to the Prayer of the Miniſter, but not the Miniſter to the Prayers of the Church; nay, will run all hazards of Impertinency, Non-ſence, or Blaſphemy, rather then join in thoſe Prayers where their Faith and Religion is ſecured, and to which they can ſafely ſay Amen.

What would theſe Men be at? Would they manage all by immediate Inſpirations like the Apoſtles? Then let them ſpeak with Tongues, reveal Secrets, deſign Miniſters, decide Controverſies by Inſpiration, and we will admit of their Prayers in behalf of the Church: or if they cannot give theſe *proofs of Chriſts ſpeaking in them*, let them at leaſt demonſtrate by diſtinctive Characters, that their words cannot iſſue from wit, or paſſion, or natural Enthuſiaſm; but are of a different ſtamp from that fervent, confident, fluent pouring out of Divine things, which hath been obſerved in the worſt of Men.

Do they think theſe Forms are contrary to the aſſiſtance of Gods Holy Spirit, and the gifts of Prayer? For my part, I wiſh with *Moſes*, *all Gods people were Prophets*, and that every one had the gift and the grace of Prayer: But I cannot underſtand that the aſſiſtance of Gods Spirit excludes thoſe other means whereby his gifts and graces are enlarged, or that it is of a different nature from that which we expect, or find

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in other Holy Duties; much leſs that the Spirit is the praying perſon, or that he is a *Mercury*, a God of Eloquence, that ſuggeſts words or matter, or delights in Rhetorick and abundance of Speech; he lodges not in the Tongue, but in the Heart, by affecting it, by enlivening it, by enlarging it, which may be by old accuſtomed words, as well as thoſe that are minted from the moſt extemporary fancy.

Or will they have their God to be tyred with the oft repeating the ſame Prayer? Alas! what thoughts have theſe Men of the Majeſty of Heaven, and the Nature of Religion? Is not this an expreſs transforming God into their own imaginations, a meaſuring him by the infirmities of fleſh and blood? For new Prayers can only delight us, as they gratifie the carnal Palate; as there is a ſenſual Pleaſure in the variety, like the change of diet which miniſters not to health, but wantonneſs, or curioſity. And if this be a diſtemper to be mortifyed and ſubdued in us, rather then encouraged, let not God be charged with it. Is it not the ſcope of Devotion to ſpeak great things of the name of God, and little things of our ſelves? to aſcribe all the Glory to him, and ſhame to our ſelves? and may all things be the ſame but the words? Sure if they be acceptable once, they may

be ſo twice, and I know not how they can be worſe for wearing.

I here pity ſome, that through education are miſled in this particular; *of ſome have compaſſion* (ſays the Apoſtle) *making a difference*; but if men ſhall refuſe to be inſtructed, and diſown our Communion, and not join with us in thoſe Offices by which we ſtand a viſible Church, let them look to themſelves how they can anſwer at the Tribunal of Heaven for their contempts, and ſcandals, and incurring the horrible crime of Schiſm.

2. To thoſe that pretend to own it, but either neglect attendance on it, or join in it only *pro forma*, drawing near with the Mouth, when the Heart is far from God. I am aſhamed to take notice that Men profeſſing Chriſtianity, ſhall yet think the duties of it a drudgery too ungentile for them; they would manage their Spiritual Eſtates by Stewards, be carried to Heaven as in a Coach or Chair, with the pains of others, themſelves minding or intending ſome other thing: or if they afford God their outward preſence, they think they honour him ſufficiently with an implicite recital of the holy offices of the Church, whilſt Formality eats out the Devotion, the Prayers dropping from them in ſuch a languiſhing manner, as if their Souls were not awake. Is this the

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ſtorming Heaven, the *vis grata Deo*, Tert. The holy violence and importunity by which we ſhould wreſtle and prevail with God? *Curſed be the Man that doth the work of the Lord negligently. But if any Man ſerve me, him ſhall my Father Honour*, John 12. 26. *Being fervent in Spirit, ſerving the Lord*, Rom. 12. 11.

If we conſider how miſerably we have degenerated from the firſt Ages of the Church, and that little Profeſſion that is left, is dwindling into Atheiſm, and a contempt of all Religion: if no more reverence can be had for this poor deſpiſed ſervice [almoſt the only thing wherein we Symbolize with the Primitive Chriſtians] it is an indication of Gods Spiritual Judgments upon us, it ſounds like a *migremus hinc*, and bodes no leſs then a quite removing the Candleſtick.

We are yet happy, if we knew our Condition; for we have not Prayers lockt up from us in an unknown tongue, nor are we lockt up from them, by being denied a daily and publick acceſs to them; and there is no Church in the world hath all the Offices and Sacraments ſo Adminiſtred, conformably to the beſt precedents, in words underſtood, without any mixture of Dangerous or Superſtitious encroachments, and with that Gravity, Decency, and Solemnity, that befits the ſervice of God.

Conſider

Consider what I say, and the Lord give you understanding in all things, 2 Tim. 2. 7.

Blessing, Honour, Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever, Rev. 5. 13.

FINIS.